

2012 June Eckhart Tolle Omega Retreat New York State part 2 of 2

[Speaker 1] (0:08 - 40:39)

There was a Greek, ancient Greek philosopher Heraclitus, or Heraclitus, who became famous, well, his most famous saying, he was a pre-Socratic philosopher, which means before Plato, before Socrates. The pre-Socratics are wonderful, but their teachings only survive in fragments, and one of the surviving fragments by Heraclitus is the saying, in ancient Greek, I don't know much ancient Greek, but I just happen to know this one, *Pantahei*, which means everything flows, or everything is in flux. And he's also known for his saying, you cannot step into the same river twice.

So, he very much was aware of, like the Buddha, too, of the fleeting nature of all phenomena, the continuous fluctuation of forms, and I'm sure he also taught that if we get attached to the fleeting forms, then we suffer, although I don't think those fragments, I don't know if there are any fragments that say that, is the emphasis of his teaching is on the impermanence and the fleeting nature of all phenomena, and then, I don't remember one generation before or after him, there was another philosopher, Parmenides, who said the exact opposite, he said, all change is an illusion, nothing ever changes. And if you study philosophy at university, they'll tell you these are two totally conflicting views of reality, but if you enter the spiritual dimension, then you realize that they are both right. One refers to the dimension of being, which can be realized within, where you find that point of absolute rest, which however is not dead, but vibrantly alive, that which Jesus called fullness, which Buddha called emptiness, that absolute stillness, like the very center of the hub, the wheel, is still, and everything else revolves around it, and so that's the still point, where nothing ever changes, and from there, once you realize that that is actually the essence of who you are, seeing from there, you look around, and then you see something that many of those people who had that realization, when they looked out upon the world, said, oh, this is a bit unreal, it all looks a bit unreal, because it's very much like a dream, all these forms, tomorrow, of course tomorrow will be, when it happens is now, we know that, but we have to use these words, tomorrow you'll wake up somewhere else and then you'll make a, was that a dream, or did that happen? It dissolved, the experience receded and dissolved, and at some point, there will be nobody left who remembers this experience, it could be many years from now, until the last person here dissolves, and even their descendants, to whom you told about your wonderful Omega experience, they remember that their grandfather talked about being at a place called Omega, and he realized his true identity there, but then they die too, and finally, no trace is left of this particular experience, it's dissolved completely, but what does not change actually is there is a consciousness that has emerged through the various forms into this dimension, and then, because it has emerged more fully here, expresses itself more fully through other forms, so there's an

essence which is not to do with the word of form, everything on the level of form eventually dissolves, dissolves, dissolves. So Parmenides realized, as did many Indian saints and gurus, teachers, they said, it's all an illusion what happens out here, and then of course other people come and they read what they said, and then they repeat, they might even start giving spiritual teachings, so they have read that it's all an illusion, and then they say, it's all an illusion, but when you look at them in their daily life, they get extremely upset about things when they happen, where's the illusion now? Some Zen masters sometimes when the disciples said, all is one, everything else is illusory, sometimes the Zen master would hit you, and then the disciple gets, why did you do that?

Well, if all is an illusion, then where does that anger come from? So it's not true until you realize the truth of it, it doesn't become true because it needs to be true for you, not as a mental concept, but as a realization in the depth of your being, and then you can say, compared to that vibrantly alive stillness that I am at the center of my being, so to speak, or the being beyond form that I am, compared to that, it all looks a little bit unreal, that's how I would put it.

I wouldn't say it's all an illusion because on its own level it has a certain reality, you can't deny that, but it feels a little bit unreal and a little bit insubstantial but quite pleasant and interesting, the continuously changing forms of life. So everything flows, yes, everything moves, and yet nothing moves, ultimately Parmenides said it's an illusion, but it's a pleasant, it can become a pleasant dream, that's the transition, I call it a lucid dream, you know, you may have experienced at night in the middle of a dream, suddenly you realize that you were dreaming, and that's quite an interesting one, wow, this is a dream, and then you might even have thought, I can do anything, I can try out anything, but usually what happens is very soon you wake up, it's the continuing to dream and being aware that it is a dream, usually they're not compatible, and then very quickly you wake up out of the dream, and lucid dreaming happens, we use it as an analogy when you are rooted in that sense of spaciousness, you're spacious inside, there is an aware presence in you beyond the person, and from there whatever unfolds in your life is a kind of dream, you're no longer totally attached to it, in it, like the dreamer who doesn't know he or she is dreaming, you're totally in the grip of the dream, when you know you're dreaming the dream changes, the nature of the dream changes, so the realization of being, which is what this is, the realization of being also changes the way in which you dream the dream of everyday life, as you have a spacious relationship with the dream of everyday life, in other words, nothing that happens is any longer of absolute importance, it still is of relative importance, but it is not of absolute importance, of relative importance is whether you live in a tent, you're homeless and live in a tent or on a park bench or in a pleasant house, of course in relative terms it does make a difference to your life on the level of form, whether you have a nice family around you or whether you have nobody, in relative terms it makes a difference whether your body is

healthy and vigorous or your body is fragile and getting old, makes a difference, whether you are successful in the world or completely unsuccessful in the world, there's a relative difference to your life experience of course and perhaps you would prefer to be successful, when these things are regarded as absolutes then each one of these things has the power to make you either happy temporarily or quite unhappy, when you see them as relative then anything that happens on the level of form still matters to some extent but as I put it, it matters but it does not matter absolutely because there is always a space within you from where whatever is there unfolding on the level of form is witnessed and allowed to be, there's always that dimension in you that is not really touched by whatever happens on the level of form and then you discover the amazing thing that even when you're homeless you can be very deeply peaceful and even when you have lost everything that deep peace remains, it might even become stronger but you may also find because you then embody that deep vibrantly alive peace, you may also find that that also emanates from you into the world and so it does influence the way in which you experience life and how other people and life situations respond to you, so if you're homeless and sit on a park bench and feel this absolute peace, of course you may think okay I may need to take some action, see if I can get a roof over my head and find somewhere to stay, fine, but in the meantime you're sitting there, happened to me for a while and then somebody comes sits next to you and asks a question or says something and then you give an answer and there's perhaps a tiny glimpse of something spiritual in your answer or in his question and suddenly you find teaching is happening, somebody gets drawn to you and then he comes back, this happened to me, he comes back the next day and sits next to you again and wants to ask another question and then that's the beginning of your career as a spiritual teacher. It also happened to me several times that as I sat not knowing, at that point I wasn't totally homeless, I was staying sleeping on somebody's floor but during the daytime I would still sit around on park benches and then I looked in my pocket, oh I've only got two pounds left in England and suddenly somebody comes by and says oh he recognized me from a job I'd done before, oh you're just the person I need, I need some language classes, can you teach me German, I think it was, at that time my Spanish was so good I could even teach Spanish but I couldn't do that now probably, so he needed I think both German and Spanish, okay for two weeks you teach me for three hours twice a week and that was enough to keep me going for another two or three, and then always at the last minute the universe came, it was supportive, so circumstances then are there but there is a space around them and there's always, there's present in you the transcendent dimension and that's a wonderful sense of freedom and the paradox is that as this transcendent dimension is present in you, it affects even the circumstances of your life, but that's secondary, Jesus used the words for that when he talked about that, he said all those things that you thought you needed, seek only the one thing that matters, there's only one thing that matters and seek that, pay attention to that, all the other things that you thought you needed will be added unto you and that's the experience, this adding unto means you no longer need it for your sense of identity, for your happiness, for your

sense of fulfillment, to give you a sense of who you are, usually people look for all kinds of stuff to give themselves a more complete identity and those things, you don't need those things anymore because your core identity is consciousness and that can be realized at any moment, it can only be realized in the one moment, in the vertical dimension now. So, and then the little, it's almost as if the universe had a sense of humor or irony when you really don't need it anymore on the level of fulfillment or identity and then the universe says, oh, here it is. When I had a big ego in my 20s and so on, of course, I was unhappy too with it, it goes with it, to be a great spiritual teacher, wow, that I would have given anything, my ego would have and then something happened and the need to be anybody in particular dissolved and I was happy, very happy, being nobody in particular.

In other words, we could say I was happy being a valley whereas the ego, the egoic self wants to be a mountain, the egoic self wants to stand out and say, me, look at me, how successful I am or if it can't do that, it says, look at me, how miserable I am, definitely more miserable than you. It wants to, in some way, it wants to stand out, be special through knowledge, through possessions, through appearance. Some people hit you over your head with their knowledge, they are so highly educated and they throw it at you so that you feel very small.

That's one way the ego could, or others show off how much better they look than you or in a very subtle way, the spiritual image, seeing yourself as a spiritual, highly evolved spiritual being can also be part of the ego, to have an image of yourself as highly evolved. It always involves comparison with others, when you, the ego always compares itself with others. So when you, you have to be alert to it, in case it happens to you, when you detect a subtle sense of superiority or inferiority towards others, when you see somebody here at Omega and you see, well, I'm so much more spiritual than this person, or if you look in admiration and you see, wow, they've gone a long way further than me, they're so much more evolved than me, will I ever reach that point? So, comparison, a sense of either inferiority or superiority, always associated with ego, because beyond ego, there's just a sense of aware, spacious beingness, and that doesn't need to compare itself to anything or anybody. And so that is really the need to stand out, to exist, one could say, because to exist means to stand out, X means out, *isto* comes from stand in Latin.

To exist means the need to express your opinions, when it doesn't really matter what your opinion is, because there's no decision-making process involved, you just have to express your opinion when things are being discussed. You can feel how it pushes forward into your mind, and you cannot stop yourself. And that's part of wanting to be defined in form more strongly.

The ego wants to define itself, its form identity, more strongly, and so it uses all kinds of strategies to enhance its form identity. Another one of, as we know, is criticizing others,

because when you criticize others, you strengthen your form identity as a superior being, because the implication is, of course, when you criticize somebody, you are superior morally or intellectually, whatever, to that person that's being criticized. So it's an unconscious attempt of the ego to enhance its form identity.

Another way in which the ego strengthens its form identity is to regard people as enemies, to say, he is such a, what he did to me, to use, you make people into enemies, you make situations into enemies. When you complain about a situation you find yourself in, why don't they, they should have gone in your head or out aloud. Again, even complaining about a situation you find yourself in or a place, a location where you are, the complaining strengthens your form identity and you are making the situation into a kind of enemy.

And many people spend a large part of their lives converting situations that they find themselves in into enemies. It's an ego pursuit. It's quite insane.

And so they spread a lot of unpleasantness because whoever they come into contact with gets infected by their energy field of hostility towards things that are around them. So these are very rigid egoic identities and it's all unconscious. But it's all an attempt to get a stronger sense of me as opposed to other.

As I sometimes put it, the ego tries to emphasize the otherness of others. And even collectives do it, nations do it sometimes towards other nations, the collective mind of one nation makes the other nation into absolute devils. This has happened a lot in the past.

To some extent still happens, maybe a little bit less so when you look at the propaganda, the nation's first world war and so on. It's an attempt to make the others like that's like the other, the neighboring nation, they are all evil. Or you make a race, another race into they are all evil and we are the good ones.

But that goes back thousands of years where when tribal identities, when humans lived in smaller tribes and the neighboring tribes were sometimes regarded as not even human because they were a totally different tribe. They were conceptualized already then, that was very much there already, conceptualizing other humans as the other. And so when you have the other and emphasize the otherness of others, then you get a stronger sense of your own self.

But that self is an illusory sense of self. But to the ego, which is the illusory sense of self, it's very satisfying to do that. And that's how a lot of the insanity happens that we see in human history.

So it's, but it's all related. That can be traced back then to simple things like feeling the need to complain all the time about people and things and situations. All the ways in

which one enhances unconsciously one's egoic identity, wanting to be somebody, not liking to be overlooked.

If somebody don't give me enough attention, get very angry. You know the saying that the sentence that just precedes an act of violence, they say, hey, I'm talking to you. But you give me attention, I'm here, here, look at me.

And if you don't give them attention, then they'll hit you. Then they'll get attention. I'm talking to you.

Oh dear. And all the spiritual teachings emphasize try, instead of trying to be the mountain, see if you can become comfortable with being the valley. The Tao Te Ching actually talks about the valley spirit as the essence of the Tao, the valley spirit.

Being nobody in particular, or Jesus saying, when you are invited to a feast, don't sit, don't sit at the best seat, seek the lowest seat when you are invited. And this is a parable. It's not literal, to be taken literally.

He's not advising you where you're going to sit at a dinner party. It's not that. It means something else.

It points to something else. Seek the lowest place means do not seek to emphasize your form identity. Be comfortable with the simple beingness, which might include not emphasizing your form identity.

I talk about that a little bit in the New Earth also. At first it feels strange when you give up the need perhaps there's a discussion, people are putting forward their point of view, you have a point of view and then as an experiment you decide you just drop it and just be there as a presence. At first it seems that you are beginning to disappear and then you find there's a, you sink down to the bottom so to speak, instead of being up here, you go and at first it's a little disconcerting when you don't emphasize the me, but then suddenly there's a, you can sense a peace and then you can actually sense true power.

True power is, comes from a different place when you are rooted in the, in the beingness, the aware space, you sense an enormously powerful energy field that is not, has nothing to do with the world of form and you can rest in that and that's a, that's a wonderful thing. You're then free of the ego and have become, have accessed true power in yourself, but not power in the way the ego would think of power, power over somebody else or power as having more than a deeper sense of power to get to the source of life, to source of all life within yourself. And then you don't, the wonderful liberation is you don't need to emphasize the me anymore.

And so one sometimes sees, occasionally I've seen in movies, characters in movies that are virtually egoless, whether this was happened accidentally or whether the screenwriter knew what he or she was doing, I don't know. Well, on the one hand you

have certain characters that are pre-egoic like Forrest Gump or The Hobbit, and then you have, they haven't gone through the egoic stage yet, they are pre-egoic, therefore connected more with the totality of life and the source of life. And then in some movies I've seen characters who are actually egoless and seem to have gone beyond, there's even, I may have mentioned it before, there's an older movie that I saw in the 80s, with the adventurer, the man that always plays the adventurer that goes out seeking treasures and so on, Indiana Jones kind of movie.

I think it was called The Jewel of the Nile. So if you ever can read it, The Jewel of the Nile has one character in it who is supposed to be a Sufi master, a spiritual teacher. And that Sufi master in Egypt, I think it is, that Sufi master, normally when these masters are depicted in movies, they're huge egos because that's how the scriptwriter or the director thinks of a master, so you've got your massive presence.

And this master has no functions without any ego whatsoever in a childlike way, and it's quite wonderful to watch. I also noticed, one can sometimes watch movies from that point of view. There was another movie called, I think it's called The Fastest Indian or something, it's about a motorbike race with the famous English actor Anthony Hopkins, based on a real person.

The character that he plays in that movie also functions virtually without ego. He's never reactive. He immediately goes with the situation.

So it's wonderful to watch. So you don't need to really try to tackle the various manifestations because there are so many ways in which the ego manifests. If you examine them one by one and try to get rid of them in your life, that doesn't work and you don't need that.

You need to focus on that which is beyond the mind, which creates the ego, which is focused on space, on awareness. And then in that, the ego naturally begins to dissolve. But also you become more aware of it when it does appear and you can smile at it.

Oh, there it is again. And for a while it has a momentum, it will reappear. And before you know it, you've gone name dropping and you've said in order to enhance other people's opinion of who you are, you say like, whatever.

Oh, I just got a phone call from Oprah. I just had to mention that. I didn't.

I'm just such an example. And sometimes it's totally invented. There are people who invent all kinds of things to enhance other people's opinion of who they are.

Or you drive in a big car because you want to be seen by others with the roof down. Now, of course, these are more rudimentary manifestations of ego. Most of you are beyond that.

But wanting to be seen by others, it's totally meaningless because all that others see is a man or a woman sitting in a car. It has nothing to do with anything. But to the ego, it's a kind of food to be admired or envied by somebody else if it's only for a second and they have no idea who you are.

By observing my dad when I was a child, I learned a lot about ego. Often 50% of what he said about when people were visiting us and I noticed very quickly, that's not true. I didn't know it was called ego, but I just knew why does he invent these things to make himself more interesting.

But it was a great need to be more, to stand out more in the eyes of others because the ego loves to see its reflection. It sees itself very often through the eyes of others because it's part of the self image. Quite amazing.

So, I had an early teaching there and only much later realized, oh, that was called, that was the ego. You may remember in New Earth, I talked about the old, the ancient saying, this too will pass, which is again coming back to impermanence, the fact of impermanence. This too will pass as a reminder that whatever happens is fleeting.

And this little reminder, this too will pass, it's like having a bird's eye view of what's happening in your life situation. A bird's eye view gives you a larger perspective and you see the, again, relative and absolute, you see the relative unimportance of whatever you think is so important in your life situation. You could also look up at night into the starry sky and become still and see the vastness of the heavens, the stars, and not just the stars, more the greater sense of awe that comes when you look at the stars without interpretation is the vastness of space that you suddenly sense.

The spaciousness of it, that is where the sense of awe derives from. Oh my god. And the timelessness of it because you know that several thousand years ago it was virtually the same.

And a few thousand years from now it will still be virtually the same. The changes that take place over such long periods of time that it's virtually eternity that you're looking at. And again, that gives you a sense of perspective of the relative unimportance of your life situation.

Whatever happens in your life situation, you remember I contrast life situation with life. Life situation is past and future, whatever happens in it. Life is vertical dimension, is now.

And it's not ultimately to do with the level of form. You drop down into consciousness itself and realize that is who you are. And your life is always now and your life situation is in past and future, relatively important but not absolutely important.

So there are ways of, there are another access point into the transcendent dimension of

the vertical, of course, is to be aware of the impermanence of all phenomena. That's, before we have questions, mentioning that, what I'll try to do now is to show you something on the screen as an entertainment. If it works that it's with technical stuff you never really know whether it will work or not.

I mentioned yesterday the commercial. The only mistake I made, it wasn't for beer. It was actually a commercial for a video game, but that hardly matters.

That only comes at the very end where it says life is short, play this. So let's see if we can get that on the screen now. It's very short.

I hope everybody can see the screen and I also hope the sound is there with it, which is an important part of it. So the most spiritual commercial ever. And I don't even know whether those who produced that, whether they knew that or not.

So now you had to look at your life. So if any questions remain after this. So let's see that we have two hands of fate, your hand of fate and then there's another hand of fate over there.

I'm not allowed to choose. The hand of fate chooses.

[Speaker 5] (40:48 - 41:00)

Thank you. Thank you, Eckhart. Years ago I had visions.

I would close my eyes and I would see all text just moving in front of my eyes.

[Speaker 1] (41:01 - 41:03)

What do you see? Visions.

[Speaker 5] (41:04 - 41:19)

So I still don't know what was it about. I still don't know the language. And I saw a lot of other things, predictions for myself.

I saw my thought forms, the entities.

[Speaker 1] (41:20 - 41:21)

Entities?

[Speaker 5] (41:21 - 41:45)

Entities, yeah. So and all of a sudden 15 years ago it stopped completely. And right now I don't even see dreams.

I don't even have dreams at night. So my question is what happened and how can I get it

back because life without it is quite boring.

[Speaker 1] (41:47 - 41:48)

Okay.

[Speaker 5] (41:50 - 42:12)

My guess, I didn't accept this gift because I didn't act on it. I didn't ask questions. I was I didn't even consider myself worthy of this gift.

So maybe I didn't accept it. So right now I'm trying to accept that I didn't accept and accept that.

[Speaker 1] (42:13 - 59:28)

So you haven't had any visions for some time now. 15 years, not even dreams. 15 years without visions.

Okay, okay. Let's see. I've been 34 years without visions.

Visions, they have their place. It's usually a stage in one's development. It can be associated with spiritual awakening because sometimes the mind seeks to what is happening at a deeper level.

In the same way that when a dream is created at night, you're asleep. And very often the dream is associated with certain emotions. And it seems to the dreamer that the dream creates the emotions.

But very often the opposite is the case. There is a certain emotion left over in you while you're asleep from the previous day or from many years back, if the pain body, whatever it may be. And the emotion is felt while you sleep.

Not dreamlessly, but intermediate sleep. The emotion is felt and the mind, always now you may have noticed the mind always seeks to interpret what's going on. So when you feel an emotion and you're in the intermediate stage of sleep, the mind is looking now for an explanation for the emotion that you feel in the body.

And this is then how the mind creates a dream that corresponds to the emotion in order to justify, to explain the existence of this emotion. And to the dreamer, however, it seems that what happens in the dream causes the emotion. So if you feel fear in that intermediate stage, this is only the beginning of my answer, so be patient.

So if you feel fear inside you, then the mind seeks to interpret the fear and then creates a dream where you're being chased by some awful monster and you feel fear. But cause and effect are confused, the fear was already there, then the mind attempts to explain it

and give it an image. And so it also happens when a person now begins to grow or deepen spiritually, sometimes that you sense something arises within you which the mind cannot interpret but seeks to interpret.

And so it often happens that saints and spiritual people sometimes have visions. You may have visions of Jesus, you may have a vision of Krishna, you may have a vision of some other spiritual figure and it usually somehow relates to your cultural background or your personal background. But those are attempts of the mind to interpret something deeper.

Powers of prediction or clairvoyant powers, these things can also happen, they're well known in Indian spirituality where they are called siddhis. Siddhis are powers that develop as a by-product of spiritual awakening. For example, you might know what somebody else is thinking or you can suddenly have an insight into what's going to happen next.

These are spiritual powers that happen and all the deep teachings and teachers say, do not give these things too much importance because if you give these things, accept them when they are there, but if you seek these things and try to make them even stronger or want more of it, that will lead you astray from going to the source and finding yourself as the formless and timeless one source beyond form. So when these things arise, acknowledge them but don't let them take you away into that because then you might, there are some wonderful psychics in this world, they're extremely good at telling you, maybe not all the time but when it works, they can see, they can tell you what your grandfather said on his deathbed or whatever and this is very wonderful.

It's not necessarily associated with the true spiritual awakening, maybe just halfway down. So when it happens, it's wonderful. The visions are not the essence of the spiritual path.

They sometimes come as a by-product on your spiritual path but the essence of the spiritual path is actually stillness and stillness is not interesting as you said it. Visions are much more interesting. Now, but the term interesting is a conceptual term that refers to the world of things that arise and especially things that can be conceptualized easily.

So for example, a discussion between people may be interesting. Some drama may be interesting. A movie is interesting.

Observing a huge city and what happens there might be interesting, what people do there. Now what's not interesting is to watch a sunset. Nobody could say, what an interesting sunset.

Now because that exists in a different, when you really pay attention to a sunset, and this is just one example, it could be at nighttime looking at the vastness of the sky. Now

it's only when you try to interpret what is that constellation and what is that star, what are they called, then it becomes interesting. But if you simply watch, which is a different way of perceiving it, you are there in awe of the vastness of it, you cannot say anymore, isn't that an interesting sky?

No, there is a dimension that is much deeper than interesting. Interesting is a relatively superficial dimension. It has its place.

Occasionally it's nice to look at interesting things or experience interesting things and it continues to happen anyway on this surface level of your existence. Things are interesting and things go wrong and it makes your life interesting. As I said the other day, whenever something goes wrong in a movie, it's only then that the movie becomes interesting.

So you cannot have a movie, two hours of a sunset in a movie, but you can go to a, you don't need a movie for that, but you go to a real sunset and you watch and there is this majestic spectacle of the sun, the vastness of the sky, the changing colors, the mind stops when you watch that. You cannot really see it unless the conceptual mind stops and then something is deeper, touched more deeply in you and responds to it from a deeper level. We can't call that deeper level interesting at all.

It's not interesting. We have left interesting behind. We have gone deeper where there is a power that is much more vast than interesting.

Don't worry, you can go back to interesting after the sunset or the sunrise or the starry sky. But interesting is only one level of existence. Now if you are stuck on the superficial level, then you will always be looking for the next interesting thing to get your mind into and this is a normal human existence where you see what's the next stimulating thing that I can get into, says the mind.

It's always looking out because it cannot sense the inherent deep sense of aliveness within. It seeks a substitute for the sense of beingness and presence that is the essence. It hasn't found that yet.

So it looks for substitutes and in a deeper sense, you know that Buddhists talk about reincarnation. In a deeper sense, reincarnation happens whenever the mind identifies with something because then the consciousness that essentially is the mind, when you identify with a thought or you look at an interesting thing on the computer screen or in a book, a magazine, a book or talk about interesting things or interesting TV program, an interesting political discussion, interesting spiritual speculations.

What about what did the Buddha ever incarnate on planet Mars? Isn't that so interesting? Let's talk about that and all kinds of theories about it.

He said he did and then somebody else said no, he didn't and all that's the mind which

the consciousness that you are reincarnates every time it into thought forms every moment. So that's the reality of reincarnation, it can actually be experienced. You don't have to speculate, is there such a thing as reincarnation?

That's interesting to think about but when you look in your immediate experience, you realize that whenever you identify with form, a thought form, an interest and they're all interesting. All these thoughts are relatively interesting compared to the non-interesting but much vaster beingness. So when you go into a thought form, consciousness incarnates.

Incarnate means assumes a form, is born into a form. Oh, let's think about that. Or you see a vision, oh wow, isn't that so beautiful and that happens in your mind of course.

It's a form that arises, everything happens in your mind, a form that arises. This is so interesting. And then of course the vision disappears and that's oh, it's gone.

I hope I get another one soon. It comes and goes. As everything in the world of form, it comes and then it goes.

And so there have been saints who have had visions for a few years and then Jesus suddenly no longer appears to them and they became desperate without realizing that they were actually meant to transcend that stage now where you don't, they don't need the vision anymore which is some form that arises because who you essentially are is a formless. So become comfortable with the non-interesting dimension which is not boring. Boring means you're still on the level of the mind and it just cannot incarnate into anything interesting at this moment.

And then the mind gets very restless and bored. Oh, what can I do now? But of course before long it will probably come up with some problems that you're having.

And so suddenly your life is interesting again. So become comfortable with the visions not being there and see what happens when you accept that right, this is not interesting and then allow yourself to go deeper. Remember the sunset and you may actually want to watch the sun or sunrise or contemplate nature, sit somewhere surrounded by nature without trying to pick out things and say, oh, what's that?

Let's see. I think that's called such and such. Or you may carry a book of birds and then you look, this looks like, or you, this looks, oh no, it isn't.

It's something else. You see, it's a totally different way of perceiving than sit there and not conceptualize and simply go, wow. The first way of perception that I just described is interesting.

The second one is not interesting, but it's much more alive really, much deeper to go like. The same when I visit other places where there are ancient buildings such as

temples or cathedrals, it's wonderful to go into them. And again, there are two ways of experiencing those places.

There is an interesting way of experiencing a cathedral, an ancient cathedral or a temple. And the interesting way is you have a guidebook or you put things or you rent this little commentary that you put an earphone on and then you switch it on and then it tells you exactly the history of each thing and the entire building and it becomes very interesting. Or you have your guidebook and you go, okay, now what's it?

Oh, this goes back to the year such and such and the meaning is such and such. Fine, that has its place and it makes your visit interesting. Usually I don't do that.

I go in and just look. And I know many things on the interesting level I'm probably missing. But there is then another level of perceiving the entirety, the totality of that space which far transcends and is actually deeper than any bit of information you could have about that place.

Not that there is not, there is a place for information too. If you can have the two in your life, that's even better. But most people, once they start on the informational level, they get completely absorbed by it and they lose the spacious way of perceiving which is not interesting.

So it's very easy to get drawn into the interesting way of perceiving and thereby losing the much deeper, non-interesting, spacious way of perceiving life. So when you go into a cathedral you can try out both, go in and just perceive, just watch everything in that alert spaciousness and then you are not only aware of what it is that you are seeing, you are also aware, probably there is some stillness in that space, you're also aware of the stillness that surrounds you and you're aware of the space itself, not only of the things that are in the space, you're also aware of the space itself, both the stillness and the space. And the guidebooks never mention that. They don't say, now the space here, what can they say about it?

Nothing. And they can't say anything, they don't mention the stillness either. So these vital things are missed when you look at a guidebook and perceive on that level, the interesting level.

So interesting in your life has its place and I'm sure in many ways your life will continue to be interesting but go deeper than interesting, it's much more alive, which means deeper than the visions too.

[Speaker 5] (59:29 - 59:32)

Okay, I'm just asking for acceleration please.

[Speaker 1] (59:36 - 59:43)

Thank you. Okay.

[Speaker 6] (59:57 - 1:00:07)

Hi. Thank you for being here. My name is Margot.

I came from Israel.

[Speaker 1] (1:00:07 - 1:00:13)

Oh, can you get a little closer to the microphone? You come from Israel?

[Speaker 6] (1:00:14 - 1:00:22)

Israel. And I have a question. Why we still need, why we can't give up suffering?

[Speaker 1] (1:00:23 - 1:00:27)

Why do we still need suffering? The suffering.

[Speaker 6] (1:00:27 - 1:00:31)

Why we still cannot give up suffering.

[Speaker 1] (1:00:31 - 1:00:49)

Does that question apply to humanity or does it apply also to yourself?

[Speaker 6] (1:00:49 - 1:00:55)

I thought about it and speak about humanity and exactly in our space.

[Speaker 1] (1:00:55 - 1:00:56)

Yes.

[Speaker 6] (1:00:56 - 1:00:57)

I look around myself.

[Speaker 1] (1:00:58 - 1:01:06)

Yes. Do you find in your own life that you still cannot give up suffering or have you given up suffering?

[Speaker 6] (1:01:07 - 1:01:08)

I'm in the process.

[Speaker 1] (1:01:08 - 1:08:45)

Okay. A question is always more immediate and more powerful and the answer to a question like is more powerful when the question is why can I not give up suffering completely and then it becomes more relevant because you have to then find the answer in yourself and observe in yourself when you still suffer and as you say you're beginning, you're no longer suffering the way you did before. You're beginning to step out of it but it still arises from time to time and so when it, the fact that you're beginning to step out of it means there is an awareness that is arising.

You're not totally unconscious anymore except from time to time when you still lose it so to speak. So it's the answer to the question really you can find in yourself to observe in yourself how you create the psychological suffering that we speak about, how it is created in your mind. That is a more important observation than why you are creating it.

The how can more quickly lead you to the end rather than trying to figure out why. I can tell you briefly why but the how is more powerful to ask how does it happen because when you see how it happens you're very close to the end because you're making it conscious. Whenever suffering is created it's done unconsciously.

You don't know you're doing it to yourself except afterwards. So why is it created? Because the false sense of self that arises through identification with the mind creates suffering because it prolongs its existence, it strengthens its existence, it opposes things, it is not aligned with life which is always now and it's non-alignment with life for example by arguing with what is internally that's a great source of suffering, by dwelling on things that happened long ago and recreating those things in your mind through thinking is a form of suffering, by looking at situations through the excess baggage of the mind and huffing and puffing as I call it while they happen and take things personally instead of immediately saying yes to what it is, is suffering, but it keeps alive the false sense of self and so as long as the false sense of self is in control it will create suffering as one of its favourite ways of keeping itself alive. So the more important question is how does it happen? Observe then what kind of thoughts your mind is creating and how the body responds to the thoughts that your mind is creating with an emotion and so the two come together and suffering arises.

So if you are there as the witnessing presence when it happens that's the beginning of the end of it. So we know why it's the false sense of self gets stronger, you can have an entire victim identity in your head, that's the suffering. So the Buddha said it is desire which causes suffering, now desire of course implies future, you cannot desire something that's already here because it's already here, desire implies an absence, it also implies future because whatever you desire must come to you or you're hoping that it will come to you in the future.

So desire implies non-presence and having the focus of your attention on some future point and so that is one of the great causes of suffering to lose the present moment. So

how to go beyond, whenever suffering arises you could notice in even small mild forms of suffering you will immediately know that somehow you lost the present moment, you lost yourself in the mind. So it can act like an alarm clock for you when you get upset or whatever arises, oh I must have lost the present moment and then bring your attention back to the present moment and when you fully accept the present moment you are aligned with the present moment and there is no suffering.

There may be a situation that you need to deal with but you don't bring the level, you don't impose on it the suffering and important thing is here, important aspect of that, to differentiate between the situation and your reaction to the situation. Now many people can't do that, for them the situation that arises and their reaction to the situation, they experience it as a single phenomenon. A simple example would be, you wake up in the morning, it's raining and cold and you look out of the window and you say, oh it's another dreadful day that thought arises and you feel an emotion that goes with that and of course that thought leads to another thought and the emotion leads to another corresponding emotion.

You don't realize here you have the rain and here you have your reaction but you experience it as a single phenomenon and this is only one example, there are many more examples, hundreds you could give. If you can separate by being aware enough, if you can separate a situation and your thoughts about it or your reaction to it which is thoughts and emotions, if you can separate them then you can see suddenly the situation is actually as it is. The rest is the suffering that I create about it in my mind.

That's an amazing realization, disentangling your reaction and your thoughts from the situation and suddenly you see the situations actually become quite simple and easy, they're neutral but you do not mix them up with reactivity and that disentanglement, as one could call it, is part of the spiritual path and is quite a revelation for people to suddenly discover that life can be much easier than they thought it would be or could be.

[Speaker 3] (1:09:05 - 1:11:08)

I would like to ask about trauma or post-trauma and it's a personal question, me and my family and I'm like about 10 years in the spiritual way and it really saved my life. I was really, I can say just one sentence, since my first child was born I was extremely in worries and anxieties. I'm also from Israel so the situation which was the past is holocaust and wars.

So the post-trauma is not like it's cold outside, it's really your children are suffering from anxieties, panic attacks sometimes, not all the time and it's the huge sadness like a cloud which follows me. So this way really helped me a lot. Still, there's a lot of sad hours, like many times I can't enjoy myself, like I think, oh I'm enjoying here and there's my children suffering and I really stop and try to discern the situation like I'm here at Omega and I have a wonderful time and really everything is wonderful this minute but

the other, like this minute even, it's so combined together, the joy and the fear and the happiness and the sadness. So can I be really present with like post-trauma and these kind of things and there's other work that I do with the post-trauma.

Thank you.

[Speaker 1] (1:11:08 - 1:22:10)

One important practice of course is to be aware of what kind of thoughts arise in your mind at any moment so that you are not being dragged along by your thoughts but you are there as the presence and especially detect negative thoughts that cause you unhappiness. As more awareness arises and you realize there is a dimension in you that is deeper than thought and also deeper than whatever emotions arise or thoughts and emotions arise in that vast spaciousness of presence. So you can pick from there, you as the presence can become aware of what thoughts your mind is creating instead of being those thoughts and you need to be alert enough to observe the kind of thinking that happens in your mind and when a thought arises that causes you unhappiness notice that and realize that is not something that you want, that is something that you can do without and that is actually a dysfunctional thought. When you recognize a thought as dysfunctional then you are no longer invested in it and it tends to subside and perhaps a minute later another one comes and again you see it as it has no useful purpose in your life except to make you unhappy, to worry about your children.

Worry is a word that we use to describe thinking that makes us unhappy, usually unconscious thinking, you don't know that you are doing it, you are so in it that you become it. So worry is a way, the word worry describes thinking that is dysfunctional and makes you unhappy. Wonderful thing happens as more awareness arises, thinking still happens but you are beginning to be aware of how often the unhappiness that you feel is caused by thoughts that you think and then these thoughts once you recognize the process, these thoughts you can let go of them, it is a relinquishing, relinquish them because you realize they are futile, they have no purpose whatsoever and then gradually you reach a stage where thoughts lose the power to make you unhappy and that's a wonderful step to reach in spiritual evolution when the thoughts you are thinking, even occasionally still old patterns of negative thoughts can come in but they are immediately recognized and then they subside, your mind can no longer make you unhappy. It is not situations mostly that make you unhappy, it is your mind that makes you unhappy. Now in addition to that, this is the unhappiness that you create, that your mind creates in the present moment.

There is also an unhappiness that lives in you that goes back much further in time and you describe it as something that almost follows you or you carry it around with you and of course as you know I describe that as the pain body and that is also something that you need to be aware of and realize what it is so it cannot take over your mind, I talked

about that yesterday, so that it cannot take over your mind, this emotional heaviness, it's not pleasant, it doesn't feel so good, so that it cannot take over your mind again and again and renew itself by making your mind think thoughts that correspond to its vibrational frequency which is unhappiness and suffering. And I also, I already wrote about it and talked about it, pain body has a personal aspect to it and pain body has also a collective aspect to it and very often they become a mixture of two, it is not always easy to see which part of it is your personal, derives from your personal life and which part of it derives from the collective energy field where you live, the cultural surroundings where you live or things that go back into your more distant past, you can trace it back if you want genetically, there's probably pain body somewhere in the DNA which scientists haven't found a pain body in the DNA yet but we are only at the beginning of understanding these things and probably something that is far beyond anything that means we can see on the physical realm that scientists don't know anything about yet. So there are certain places where there has been a lot of suffering and of course your country has had a lot of suffering especially the people who then came to your country have got an enormous amount of collective suffering that goes back generations and so that does not immediately dissolve and everybody who lives there partakes of that and some aspect of your personal suffering will be the collective suffering but the vital thing it is only you, only the individual can begin the process of dissolving that. Without the awareness, without the consciousness it does not dissolve, you could wait forever, it just reincarnates and is passed on from generation to generation.

So it takes one person to be aware enough to say as the expression goes, the bucket stops here, is the expression. So it is up to you and what the work that you do, the work that you do is vital, is absolutely vital not just for yourself because it affects many people that you don't even meet because you are all connected on a deeper level, all the humans are connected, all humans on the planet are connected, all humans in a particular energy field such a nation are also connected in some way so you dissolve not only your personal pain body by bringing awareness to it which implies acceptance when it does arise and that's a very interesting position to be in to feel this heaviness, this burden arise in you without any longer making it into a personal problem but simply say oh there it is again, I can feel it and let's see if I can accept that this is what I feel right now, can I say yes to this and usually you find well yes I can and there it is. Now an interesting shift in consciousness happens when you accept something completely whether it's an external phenomenon or an inner phenomenon.

When you accept something completely, I already mentioned it briefly the other day, a space arises around it, that is what acceptance is. Acceptance means you kind of step back from it so to speak and you become the space for it. At first there's very little space, there's still this enormous heaviness that you feel and when you accept it at first you feel just a little bit of space around it, this is part of the acceptance but as you

continue to accept and make it your practice, gradually you find the space around it gets bigger and it, let's call it it, seems to begin to shrink as the space, whether it shrinks or not who knows but relative to the space it seems to shrink. So as you continue to practice acceptance, so instead of thinking I must get rid of this, why is this happening to me or even let it rise into your mind and control your thinking, no, be there, be the space for it and gradually the space becomes actually quite big as you continue to practice and then that which arises is no longer that big.

In other words you, because you essentially are spacious awareness, consciousness, not the form, you become bigger than it, well you always were but you didn't know it, you become bigger than it, much bigger and even if it never left you, but it will gradually become transmuted, but even if it never left you it wouldn't be so bad anymore because there is that vast spacious stillness around it and that's the process and there will be a time when you will be grateful for the very thing that you are talking about now because it is this very thing that pushes you to the spiritual dimension, without it you wouldn't go there.

[Speaker 3] (1:22:19 - 1:22:28)

It's not a question but I would like to, I think you are needed in Israel and I would like to invite you to come because I'm sure.

[Speaker 1] (1:22:29 - 1:22:39)

I think the time is coming close when I will go because I had a few invitations already so I hope that it will happen very soon.

[Speaker 3] (1:22:39 - 1:22:39)

Thank you.

[Speaker 2] (1:22:56 - 1:23:12)

Hello Eckhart, before I start I'd like to just stand here for a little bit and be present and to soak all of the sin and to feel the connection that you are offering all of us in a way without the mind involved if you don't mind.

[Speaker 1] (1:23:13 - 1:23:18)

Wonderful, yes, thank you. We are not waiting for you.

[Speaker 2] (1:23:23 - 1:27:35)

I spent the last two mornings writing and trying to figure out what I wanted to ask you. And this morning I did a meditation and I realized the mind wanted to know. I have been on a journey for the last three years of intense immersion into the spiritual world and I

have tasted everything you have spoken of.

And I realized that that's from where I wanted the question to come today. And the funny part is that the people, there are a few here that know me, probably smiled when you spoke this morning because some of the questions were going to be about dream and illusion. And this morning I was speaking about lucid dreaming and lucid living and I sat there and I smiled because I knew that I was speaking through you to me.

This feeling is incredible. And my question to you is I have experienced this and I know that while I am within this reality of dream of which I truly believe. On the way over here I said I am truly the creator, the dreamer of this dream and my ego came and said no, you are creating an illusion of creating an illusion and I said I have you.

Because there is any answer to am I creating the illusion of creating the illusion leads back to I am creating it in one shape or form. So to get next, while I am here I experience this dream and do all the things that you have so beautifully shared with us on how to realize truth. But to realize the truth that I have experienced through deep meditative states of disillusion, of the illusion and being okay with it never happening again but knowing of tasting it that it is a thirst that is unquenchable at this point.

And that's okay because I am enjoying drinking it. And I know that everything I have read, heard and said has been myself speaking to me to teach myself things that I already know and to be able to apply within this illusion. It brought me to the Manduka Upanishad and now I am reading A Course in Miracles which a dear friend of mine shared with me you are very familiar with.

And in there it talks about a gap. And for me that gap is the experience of the dissolution of the truth, the real truth at whatever level it is I am experiencing it here and to have nothing else besides that. And then the illusion and getting so close to the dissolution of the illusion that I can get within the illusion and that gap to jump over.

And when I read in there and I am on page 600 so I am about to start and I know that I have created this for me to experience it to know for sure because you can only know through experience, truly know. So my question to you, I am sorry you took a long guess. Yes, my question to you is.

I think we are finally voting. My question to you is, is your experience of what the teaching of A Course in Miracles is, will that be the gap to which I will be able to bridge to experience, to experience myself without it being a temporary or short lived experience within the illusion. The son coming back to the father.

[Speaker 1] (1:27:38 - 1:32:57)

The one thing that is still a little bit of an obstacle is of course your mind. And the attempt of your mind to understand more, to understand more about the process and so

on. So the next step for you and to provide to many of you who still have this strong impulse to understand.

Let me quote since you talked about A Course in Miracles. Let me quote one sentence from there that applies to you particularly at this moment which is, sounds almost as a little insult to the ego. Your understanding is not a powerful contribution to the truth.

A Course in Miracles. And when you realize that, you relinquish your need to understand. The deepest spiritual teachings come from the place of relinquishment of understanding.

And then the deepest teachings, the teachings that come through you will deepen. It's only when they no longer come from your mind, eventually your mind can become an instrument for the deepest dimension. But the necessary step now is to not believe that in order to reach full awakening, whatever you want to call it, the end of the illusion, that further understanding is necessary because that will only draw you into more illusion.

Because any understanding on that level will be a particular perspective and no more than that. And will be a fragment, will never embrace the whole. So the next step is to relinquish looking to thought for anything.

And allow yourself, have the courage to drop down below thought and absolutely embrace inner stillness and the presence that is there. And from there, if anybody asks you, what do you know now? Nothing.

This is how this teaching happens. It seems that I know a lot, but I don't. It doesn't come from the level of conceptual knowing.

It can only start when you become comfortable with not knowing. And that's the depths. You have to go into the depths where you become comfortable with not knowing any answer or anything at all, even about yourself or what level you have reached.

Because all that is the form identity. And you become, you no longer know, as somebody, a questioner the other day said, I no longer know who I am, and I said, that's great, that's very good. Because you become comfortable with not knowing, you relinquish that, you realize that your understanding is not a powerful contribution to the truth, and then you become absolutely present and still.

And then, from there, life unfolds. There may come a moment then that you need to know something. Perhaps somebody comes and asks.

And then you may find an answer comes from the depths. And you didn't know that you knew that. It comes from a much deeper dimension.

But it can only come when you become comfortable with not knowing, and especially when knowing is not required, which is a lot of the time, when you're going about,

walking from here to there, going shopping, knowing is not required, you can just be the presence most of the time. And then there are occasions when there's something that wants to be known, either because the situation arises, whatever it may be, and then an answer comes, if it's needed. Stop trying to work things out mentally.

And there's something much more powerful in you than that level. It can be a wonderful servant, but go into the stillness, I know you are able to do it, go into the stillness, become comfortable with not being anybody in particular, and really not knowing anything.

[Speaker 7] (1:33:01 - 1:33:02)

Thank you.

[Speaker 4] (1:33:03 - 1:34:48)

Thank you, sweet Eckhart. You've touched on something that arose in me to ask, and it's about the mind. And if you could talk some more on that.

As an entity. I read Power Now, I read that phrase, you are not your mind. I'm an engineer.

That stopped me for a little while. And I'm working on it. But you've talked about several entities, the pain body and the mind, and how they come together.

So if you could talk a little bit on the mind, help me. I don't want to say understand. And a second portion of something I'm working on is to give up the self.

But then there's karma, which has a self identity. So how do those play together?

[Speaker 1] (1:34:49 - 1:35:18)

Well, let's not make it too complicated. The mind basically is thoughts that arise. And you are familiar with thoughts that arise.

Are you able to, from time to time, sense a space between two thoughts when you're not thinking?

[Speaker 4] (1:35:20 - 1:35:22)

Yeah, that's karma.

[Speaker 1] (1:35:23 - 1:44:22)

And that's the important thing, that that arises more and more, so that spaciousness comes into your thinking. So your thinking is interspersed with spaciousness. That's really all that's needed.

Then what happens is, thinking can fulfill a very useful function in your life, as a wonderful tool to deal with the physical world, and to create things, even to manifest things in the physical realm. But until or unless your mind activity, which is thinking, is interspersed with presence, until or unless that happens, when it is not interspersed with spaces, so to speak, spaciousness, then it is an opaque entity, because there is then only a continuous stream of thinking and mind activity. And that continuous compulsion to think creates an illusory identity that consists of a bundle of thoughts to do with who you think you are, and your so-called problems, and your so-called life situation, and your so-called history, and your so-called future.

This is a bundle of thoughts. All kinds of thoughts go through the mind continuously in the absence of spaciousness. It's a continuous stream of self-talk, which sometimes splits itself into two.

It might say, I, or it might talk to itself as you. And the other one is the I, but it splits itself up, sometimes into three or four, and you can have an argument in your mind. And you're on the road to, of course, insanity then, but it happens a lot in the absence of spaciousness.

So without spaciousness, mind is all you have, or think you have, and your entire sense of self, identity, who you are, is derived from certain repetitive thoughts. Let's say there's a basket of certain repetitive thoughts in addition to the other thoughts, which also repetitive, but perhaps don't necessarily contribute to your sense of identity, but there's a basket or bundle of thoughts that recur, that tell you who you are, and they form your sense of identity. And that sense of identity is always a little bit fragile, it feels easily threatened by others, it's often on the defensive, and usually there is a sense in it of I'm not quite enough yet, or there's something not quite right with this situation, something is missing here in my life, or in this situation, it can never really acknowledge the present moment, because the moment you acknowledge the present moment, you have to become present, which is a different state of consciousness, when you suddenly go and you really look and perceive and listen, suddenly thinking subsides, and the spaciousness is there. And that's the present moment, therefore, is a wonderful portal, as I call it, into spaciousness, out of the egoic mind, which is an illusory sense of who you are.

But that's all you have in the absence of any spaciousness whatsoever. And so, that entity is quite dysfunctional, it is then when thinking actually creates more problems than it solves. And it loves to create problems, because the more problems it can create, the stronger its sense of false sense of identity is, it loves that, it doesn't know that it's not true love, it's an addiction, it's an addiction to problems.

And if ever you should be in a situation that is very peaceful, let's say you suddenly arrive on a tropical island, well, we're tropical today, but you arrive on some tropical

South Pacific island, and you're surrounded by, you're in paradise, well, this is almost paradise too, anyway it's paradise, but in conventional terms, and you would sit there, and for a while it would, oh, isn't this wonderful, but the egoic mind cannot tolerate peace for very long, it would very quickly come up with something that is a problem, either something that is here that you're making into a problem, or something that you're just thinking about, and suddenly it says, oh, it's not peaceful. The same in a relationship, the egoic mind finds it hard to have prolonged periods of peace in a relationship, we need to have some drama, because we don't have a relationship without the drama, except those relationships that have become so deadened, that both are completely closed, and then you just go about the routine business of your life every day, we don't have drama anymore, you watch TV every evening, you go to bed, and you probably haven't looked at your wife or your husband in years, you haven't really even looked at them, they've become part of the furniture, that can happen, can happen, but the important thing is, you understand now what the mind is in the absence of spaciousness, and how dysfunctional it becomes, and as spaciousness comes in, and this is your job, this is all really you need to understand about the mind, the important thing is, invite spaciousness into your mind in daily life by using those things that I described, a conscious breath, sensing the inner body, just paying attention to what is in the present moment, because that's all there ever is, so you pay more attention to it because it's life itself, it makes sense to honor it, to become friendly with it, because the present moment and life are one, there is no life anywhere else, only here and now, and once you understand that, then the dysfunction of the egoic mind begins to dissolve, in other words, the egoic mind begins to dissolve, so that's all really that one needs to know, and the process of awakening is an increase in spaciousness in your inner being, your consciousness, so that you are not, you are no longer identified with that false self that consists of thinking only, so that's all there is to it, it's not too difficult to understand, and it's not even difficult to practice, we just think it's difficult, or the mind will tell us it's difficult, to live, the real difficult thing is to live in the old consciousness, that makes life difficult, to live in this new consciousness is actually much easier, however, it is true that there is a momentum to the old consciousness, which is the egoic mind identified consciousness, the voice that never stops talking, there is an enormous momentum behind it, that is true, and it's been there for thousands of years, and the momentum will periodically, and this applies to most of you, will periodically still pull you in, and then you wake up again after a while, especially when you feel you're beginning to suffer again, and your mind is making you suffer, and you realize it's your mind that's making you suffer, and then you wake up again, and you choose, ah, you always realize the way out is present moment awareness, whatever portal you use into it, because present moment awareness is the spaciousness that arises, and gradually you become free, and that's the path.

[Speaker 4] (1:44:23 - 1:44:33)

Now, I've been reading a little of Joe Goldsmith, he talks about training the mind, Zen talks about training the mind, is that...

[Speaker 1] (1:44:33 - 1:45:33)

There are many ways of putting it, that's not a term that I use, but I believe what he really means is to practice what I'm here describing, he used those terms, maybe because he taught at a different time, in the 50s and early 60s, every time period has a certain way of approaching it, and vocabulary, so, but basically he talks about also being absolutely present and realizing that the essence of who you are is consciousness, there's even a book by him called Consciousness is Who I Am, but most of his books are transcripts of talks that were edited. Yes, so, that's all there is to it, spaciousness, invite spaciousness into your life, and that is the answer.

And that is my final message to every one of you.

[Speaker 6] (1:45:33 - 1:45:34)

Thank you. Thank you.

[Speaker 1] (1:45:43 - 1:46:46)

So, thank you. Spaciousness is who you are, you don't need to try to become perfect as this form, the form gradually becomes less dense and less heavy, and then you can be compassionate towards it also, from that spaciousness, and that is the essence of our gathering here, so, don't be sad that the form of this gathering is coming to an end, as all forms dissolve very quickly, the essence of this gathering, that which made it joyful, is not the form of this gathering, it's something that is arising in you, and that's not going to leave you when you leave here, it can't, well it can be obscured, if you're not careful, but I think you will be careful and alert.

Thank you.